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NEW PERSPECTIVE

THERE are a number of guesses going around as to why the Russians changed their minds about the control of atomic tests by way of the Geneva Conference. This conference has been meeting now for nearly three years. The representatives, American, British and Russian, must know one another pretty well, and can have little to hide from one another. Their public speeches, like a good many other public speeches, must be very different from their private discussions, or more likely their private understanding of one another.

Once or twice it has seemed that the conference was on the point of agreement. In fact at one time it seemed that within a week or so this would be reached. It was too good to be true. Agreement as it was understood by the conference up to the last few weeks meant mutual inspection in all the three countries represented at the conference. This was whittled down by Russia apparently to a proposed arrangement which would give her a veto upon all forms of inspection ; and later, since this proposal was unacceptable to the other representatives, and probably known to be so by the Russians, to an abandonment of the conference altogether in favour of general disarmament talks.

Cheaper Nuclear Warfare

What lies behind it all ? The misty, torturous cold war policies that operate behind the scenes certainly, but undoubtedly something of a more dramatic nature. It has probably been discovered by both sides that the theoretical work for cheaper and better nuclear warfare can take place without tests ; that inspection itself can provide little security whilst the theoretical work goes on. In short, during nearly three years of the conference's existence major theoretical discoveries have been made, undoubtedly by both sides, which a test ban has not prevented.

It is plain that a mutual inspection plan for the prevention of nuclear tests could only have been a symbolic action of peace. Nothing could prevent theoretical work if the various countries chose to continue it. Mutual inspection could only have been a first step to general disarmament, and eventually to an end of the cold war, and to a state of peace that would make theoretical work for warlike purposes unnecessary.

The Russians presumably do not now wish to make this symbolic gesture. Why ? No one knows. It is well not to damn them out of hand. Perhaps they know that nuclear tests will not be resumed anyway. The first country to do so most assuredly would receive the bitter condemnation of the uncommitted neutral countries ; and since the cold war is partly a conflict carried on to win their support it is unlikely that either side will sacrifice this.

Practical Peace Efforts

But the immediate suspension of the conference (it is still in being in the sense that it can meet at short notice) indicates the depth and intricacy of practical peace efforts. Nothing now can ever take away from the human mind the capacity to conduct atomic warfare ; there can be a ban on nuclear tests ; there cannot be a ban upon the knowledge, changing and deepening every month, upon how to make them and utilize them. For that matter this is true for what is called conventional weapons. Any great industrial country if put to it could turn these out in no time if it were thought they were needed.

If a ban on tests were formally agreed to by the three powers represented at Geneva, this would not prevent China from going ahead with her own plans, or for that matter other countries. The Geneva conference has not prevented the French tests in spite of all the protests against them : and Russia has a point, if perhaps a rather feeble one, in protesting that France is a member of NATO.

Formal Declarations

More and more it is becoming clear that all formal agreements upon disarmament mean nothing for peace save as declarations, certainly powerful ones, that States wish to end warfare. War itself is the critical issue, and the major task is so to unravel the world-wide complexities of the cold war that war itself, on any important scale between the great powers becomes unthinkable.

It is unthinkable that Britain and the U.S.A. should go to war or engage in alliances and commitments that would make that possible. No agreements or mutual inspections are needed for this. There is no treaty of peace between the U.S.A. and Britain as there is between Britain and Russia, for such a treaty would suggest the possibility of war. There exists between the two countries a marriage of minds that makes thinking of war between them not only consciously but unconsciously impossible.

The same is now virtually true between France and this country, and to a lesser extent between Italy and this country.

The ending of war—and major war must end for human survival—must come in a similar manner on a universal scale, and the great problematical question is can this be done ?

(continued on next page)

A Faith

There is a chance, or rather a faith. The consequences of war are likely to restrain statesmen, no matter what might seem to be their national interests, from major warfare for a good many years. Mankind has a breathing space. Twenty, thirty, or fifty years in which to save itself. It will be saved according to the creative spiritual energy that is thrown into it everywhere. Faith must declare that under the crust of rational attitudes and conventions everywhere, there are forces in the lives of unknown people striving to save the world. This cannot be done by indifference. It has to be done by passionate spiritual activity. And it concerns not merely actions directed towards "peace" which indeed can be frustrating in the long run, but in a passion for a way of life, that in itself means peace.

To seek this way of life and to live it is the way of salvation for all those who care for the future of the human race.

(*About this way more will be written here next week.*)

THE FUTURE OF RELIGION (FROM A SERMON FOR STRANGERS)

By Bruce Findlow

THE religion which has a future—if churches will only allow it—is that which stirs and acts in the spirit of man. It is suggested that the word religion has its roots in a Latin verb meaning to bind. How the thought has been perverted. How wrong that we have so often been led to think that religion is the one set of words, or the one book, or the one revelation of God binding upon all men, everywhere and always. Religion has bound men as with chains but surely that is not what it is meant to do. Rather let us think of it as that which holds or binds life together, the web of feelings, knowledge, belief, deeds, relationships—yes, and doubts, which makes up the fabric of our lives; which holds life together because it makes life meaningful and purposeful for us. When Carl Gustav Jung spoke of the need of almost all of his patients for some religious view of life, surely this is what he meant; something to bind life together, to hold us together with each other, with the world we inhabit, with the complex nature of our own imperfect selves.

Listen to Tagore; he seems to me to be talking about religion in this sense as that which matters most to men, that which makes life worth going on with:—

> "Within us we have a hope which always walks in front of our present experience. It is the undying faith in the infinite in us; it will never accept any of our disabilities as a permanent fact; it sets no limit to its own scope; it dares to assert that man has oneness with God; and its wild dreams become true every day."

Put with that some famous Biblical words: "In a word there are three things that last forever; faith, hope and love: but the greatest of them all is love". And add for good measure a thought of Benjamin Whitchcote: "The spirit of man is the candle of the Lord, lighted by God and lighting us to God".

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I am one who believes out of his own experience and need that we cannot do without the living reality of God in our lives, but in a day when the name of God chains or confuses or repels so many around us—and perhaps some among us—I also believe that if religion is to have the rich future it deserves we must retrace our steps with great courage and boldness; we must go back, far back, behind all habitual thoughts of God to the spirit of man, to man's nature and talent and need; and there understand the spirit of man and thus come to believe afresh that it is indeed the candle of the Lord lighted by God and lighting us to God.

A great Christian thinker has said in our time that we must earn to talk about religion without talking about God and I think this is profoundly true. It does not mean that we deny God—far from it—but it does mean trying to get religion out of its strait-jacket, trying to recognise it and proclaim it as a much wider and much more dynamic thing than we have allowed it to be for many generations. Tom Allen of Glasgow Tron Church—a keen supporter of Billy Graham and therefore one with whom theologically I completely disagree—said a few days ago that religion for some people is a kind of escape, or a shelter from the storm. And this is true; the life of churches today is so often a retreat, a turning away from life rather than a taking hold of life.

Religion centres in man's vision of life as it might become—"we have a hope", a vision, a sense of meaning or sense that meaning can be found. Sometimes the church has fed that vision but it is not so today. Where it is being fed today it is being fed by the arts, the theatre, the cinema, architecture, the novel; and if the church is ever to feed the spirit of man again as it should, it will have to radically change its ways. Shed its arrogant certainty of final revelation and its prime concern for the institution rather than the person, and turn back to man with great humility; learning to understand and to serve him and being willing to follow his best impulses and insights.

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In a church such as this—a Unitarian church—there is nothing to stop us but our own fears and doubts. We do not have to wait for an Assembly to say what we can do; we are not chained to any single revelation of truth; we do not have to wait for Billy Graham or a new Archbishop; we are a genuinely free church and if we are genuinely free people (and you cannot be free unless you are brave also) we can begin to build the radiant future of religion here and now. As we see the vision, as we have the hope, and as we follow it no matter where it leads, so is religion carried on with us and in us. Not God or the church will build religion's future for us—they can help. We build it, it is our duty and our joy, and it is the chief part of our becoming as men.

It means, as I see it, greatly widening our idea of religion to bring it nearer to its true, lost sense, and accepting all the risks of vagueness and change and failure that such a course carries with it. It may mean great changes in church life, in ways of worship, in forms and content of religious education; but no great thing was ever achieved by half-hearted effort. The alternative is to me terrifying. If we do not care enough, if we are afraid to act, religion will drag on in its institutions, slowly, slowly dying, serving less and less the life of man until it can serve no more. This is a way we cannot take if we are true to the light that is in us.

To sum up—religion unchanged in churches as we know them, judged on the evidence of our day has no good future at all, but religion seen at its heart, in the spirit of man, has a radiant future if we have the courage to grasp it. We will have to creep out of the shelter of habitual thought, we will have to go back behind traditional theology to begin again in our own knowledge and feeling and need. We must take risks, work hard, care greatly, so that in some future day, perhaps beyond our years, men at large (not just a few) will have a new vision of God and a new and better church to rejoice in it. In Rainer Maria Rilke's beautiful words:—

> "We are all workmen; prentice, journeyman,
> or master, building you . . . .
> . . . . God you are vast."

Tagore Celebrations at Lewisham

Many members of the Brahmo Samaj honoured the memory of their leader in this united service, lead by the minister of the church (Dr. Jeremy Goring), which had to be held in the large hall owing to the size of the congregation. Tagore songs by the Indian quartet and a group of poems recited by Mrs. Freud-Marie were a fitting prelude to an address by Dr. Arnold Buke. Finally, the Rev. R. Sorensen, M.P., who is Chairman of the Tagore Centenary Celebrations Committee, brought this unique service to a conclusion with an inspiring and most apt address.

It was felt by many of those present that the sense of spiritual union was one that will not be confined to this special occasion.

I.B.

A LAYMAN'S DIARY

June 10. Now that the Queen's Birthday is always on a Saturday, there is plenty of time to browse through the Honours List. It is usually the M.B.Es. and B.E.Ms. who provide the most pleasant touches. "Foreman of navvies, Guest Keen . . ." "Foreman cheesemaker, Aspatria Creamery . . ." (there is a kind of poetry here). "Mrs. A. Pulford, for services as a foster-mother . . ." (good !). "General foreman, Hotpoint refrigerator factory . . ." (confusing sort of job, surely ?). "Fish merchant, Seahouses, Northumberland . . ." (for services to ichthyopoly ?). "Dust and ventilation sampler, Mansfield College . . ." (hullo, the winds of change blowing through Congregationalist theology ? Oh, no, it's not Oxford after all, but the National Coal Board, East Midlands Division. Pity.).

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Passing to another part of the List, members of Highgate Church (and of other London congregations) will have read with great pleasure of the C.B. award of their Treasurer, Robert Burns, C.M.G., who is an Under-Secretary at the Ministry of Aviation. Have I missed any other names, I wonder ?

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June 11 (Sunday). The third Archbishop (or Archbishop-designate) to be interviewed by Kenneth Harris in *About Religion* (ITV) was Dr. Donald Coggan, the present Bishop of Bradford, soon to be Archbishop of York. From his photographs Dr. Coggan might look rather frail and studious, but he turned out to have a fine robust voice and a friendly smile. I imagine that he will not be so much in the headlines as some of his predecessors have been, but that in the background he will achieve a great deal of solid work. He said nothing startling tonight; his replies were modest and to the point. He was pleased to be called "evangelical" but not "low church". Asked about his opinion on the Welfare State, he said straight away, "Thank God for the Welfare State !" and hoped that we should never see the days of unemployment and poverty again. True, he felt that affluence and poverty both caused people to think too much about *things*; but he avoided the ritual denunciation of the Welfare State which too many public men indulge in these days. What example would he try to follow ? If he had to choose, he thought he would choose William Temple —for his humanity, his humour, his "massive mind", and his love of God and man. "I shall never come within a hundred miles of him", said Dr. Coggan, and you could see he meant it, "but I shall always hold him up as an ideal".

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Later, in *The Way of Life* (BBC Home Service) four theologians answered questions on Miracles (in effect, only on the New Testament miracle stories) put to them by public school boys at Winchester. They gave some lively answers, and indulged in spells of verbal knitting, but they never really tackled one basic question: "Did the miracles recorded in the Gospels and *Acts* literally happen as they are described there ?" Even when they were discussing the "miracles of destruction", the death of the Gadarene swine and the withering of the "barren" fig tree, most of the panel seemed quite prepared to accept the narratives as literally true, and tried to explain that God must, of course, have had some good reason for deliberately drowning a herd of pigs, or withering a fig tree which could not have been bearing fruit anyway. But this was too much for one of them, Canon Edward Patey, bless him, of Coventry Cathedral; he called the stories "outrageous and monstrous" as they stood. "They do shock me", he said, and he hoped they had been handed down in a garbled form. At this the chairman hastily eased the discussion on to safer ground.

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June 12. I have been looking through the programmes of this year's Promenade Concerts which open on 22nd July at the Albert Hall. Last year the New London Singers, conducted by Graham Treacher, won great acclaim for their performance of Schoenberg's *De Profundis*, and it is good to see that they have been asked to give it again this year, on Wednesday, 6th September. It was broadcast last time, and I must confess that I found it a bit strange on first acquaintance, so I shall welcome another chance of hearing it. (For the faint-hearted, and those who, like myself, have never quite disentangled Schoenberg from Strindberg, I would reveal that *De Profundis* lasts 6 minutes, and is supported by more conventional fare—29 minutes of Mozart, 15 minutes of Bach (on three pianos), and 49 minutes of Schubert—his great C major symphony.) Graham Treacher's musical gifts have given delight to several of our London congregations from time to time, and it is a pleasure to see his distinctive ability in the field of adventurous music being so strikingly recognised.

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June 13. In a talk in the Home Service a professional literary critic—he told us more than once what a thorough training he had had, and I find that he took first-class honours in English at an ancient university—used the word "di-sect", apparently meaning "cut into small pieces". I can't find it in my dictionary. In last Sunday's broadcast on miracles a professor of the philosophy of religion at the same university spoke of "God's concern for he or she, the occasion of the miracle". A connoisseur of English usage has forecast to me that we shall soon have parsons saying, "Let we pray".

THE SIGN OF THE GREEN BAY TREE

By Charles Easton

IS there any man among us—or woman either—who putting hand upon heart can declare, "I have never cast one envious glance at those who have got on by keeping their eyes on the main chance ?" The writer of the 37th Psalm saw them, spreading themselves like a green bay tree, prosperous as he also could have been if he had been a little less scrupulous in carrying out the ritual requirements of his religion. He was not concerned about the ill-gotten gains of law breakers, and nor are we. We are unsettled by the arrogant who say, "There's nothing actually illegal about it. Business is business. You could do the same yourself if you wanted to". In point of fact our religious principles would not allow us to profit by such petty advantage. All the same, "I sometimes wonder whether I've been too honest", says one. "I've slaved hard all my life and look where it's got me", says a second. "I think I'd have been wiser to have looked after number one first", says a third. So speaks the honest man whose "feet have well nigh slipped" when he considered the prosperity of the arrogant, and who cannot resist one envious glance at the sign of the green bay tree.

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The trouble with this problem of the prosperity of the not too scrupulous is the unrealistic way in which preachers have tried to dismiss it. They have been content to follow the Jewish belief in the inevitable materialistic justice of God, and have prophesied the early downfall of these money makers, leaving the religious man secure in an atmosphere of self-righteousness. "Surely thou settest them in slippery places . . . how are they become a desolation in a moment". But "I passed by and lo ! it was not" is too summary an end for the green bay tree which is usually tenacious of life. The fact of the matter is that any one can see that the go-getters succeed in getting and holding what they go out to get, and as far as one can see, are none the worse for the way they made their money. They are often kindly, generous, philanthropic. So were many of the slave traders and the early factory owners. It forms the righteous man to throw his last taunt at the prosperous. "If I had as much money as they have, I too, should enjoy giving it away."

Our envy of prosperity is not, however, confined to the easy wealth of the slightly unscrupulous. In these days of increasing incomes, the man in the lower income bracket envies the pay packet of the man in the bracket above. The director drives off in his expensive car and the workman says, "Had I been born forty years later, my brains and scholarships would have put me where he is". But they would not have put him beyond the snare of riches. To believe that "a man's life consisteth not in the abundance of the things that he possesseth" and yet to be required to live in the midst of affluence for business reasons is a gruelling test of religious profession and a plentiful field of temptation.

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To help men and women over this slippery place of the religious way is the plain duty of a church that believes in honest thought. It can only be done the hard way, by the plainest and most forthright texts of the New Testament, and by persistent discipline of the religious mind. "What shall it profit a man if he gain the whole world and lose his own soul?" "Where your treasure is there will your heart be also." When the twinges of envy lure our hearts away from our spiritual treasure, we must patiently and firmly return our thoughts to whatever is pure, lovely and of good report. It is just as simple as that, and just as hard. It helps no one to hide the discipline of religion under a cloak of pious exhortation. The subtle attraction of the values of the world can only, very slowly, over the years, be overcome by cultivating the greater joys of the spirit. It is not enough to decide we will count the world well lost for the sake of the spirit. It is a decision we must implement again and again until we are so accustomed to our choice that we, who have put our hand to the plough, will never again be caught looking back at the sign of the green bay tree.

THE PSYCHOLOGY OF WORSHIP

By John Rowland

NOT only Unitarians have on occasion asked the question: "Why do we worship?" The answer given has usually been (except by the extremely orthodox) that man has a psychological need to lose himself in something greater than himself, and that religious worship is one of the ways in which this psychological need can be met. Those who hold this explanation to be the true one go on to point out that those who have ceased to worship at religious shrines often become in effect worshippers of stage or screen stars, television personalities, sports enthusiasts, or intense admirers of members of royal families.

Most of those who have investigated this matter of worship, however, have restricted themselves to the worshippers in the various Christian churches; rarely have they attempted to extend their studies to the other great world religions. Indeed, it is possible that *Worship in the World's Religions*, by Geoffrey Parrinder (Faber; 21s.) is the first book of its kind to appear in English. Dr. Parrinder is Reader in the Comparative Study of Religion in the University of London, and he thus has the needful basis in theory. But he has a wide practical experience of the non-Christian religions as well. In his introduction he says this: "After half a lifetime of the comparative study of religions, and many years spent in Africa, I was able to visit India, Pakistan, Ceylon and Burma, and see for myself much that I had read about, in temple and masque, in pagoda and monastery . . . To the kindness of many leading Hindus and Moslems, Buddhists and Parsis, Sikhs and Jews, and to innumerable Africans and Christians, I owe immeasurable thanks".

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In consequence of this wide experience, he is able to work out his account of the place of worship in the great religions of the world in considerable detail. He does not spend undue space on the actual theoretical basis of religions, but devotes himself to the actual processes of worship (i.e., the rites and ceremonies of priests and lay folk) in the various faiths. He deals with the Hindus, the Jains, the Sikhs and the Parsis, with both Theravada and Mahayana Buddhism, with Taoism and Shintoism, with Judaism, Islam and Christianity—and in a most interesting early chapter he describes what he calls "Religions without Scriptures", the so-called primitive religions which still have millions of adherents in Africa and elsewhere.

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He is able, incidentally, to destroy one misconception which has been repeated *ad nauseum* in the literature of the Rationalists. This was Charles Darwin's statement (based on his experiences in Tierra del Fuego in 1833) that the natives of that country had no religion. Darwin, Dr. Parrinder points out, had some two months in Tierra del Fuego, he could not speak the native languages, and his real interest was in the plants and animals rather than in the people. His incidental comment that the Fuegians had no religion has long been taken as a proof that religion is not (as religious people have said) something natural to man, since (according to Darwin) this very primitive race had no religion at all. Dr. Parrinder points out that a modern scholar, who spent years in the island and who speaks the native language, says that there is an idea of a supreme God, for whom two names are used—one meaning the Eternal or the Unchangeable, and the other meaning the Father.

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If this is so among very primitive people, it is very much more so in more developed races, though developments have been in many different directions. At first sight there would seem to be little in common between the Jewish synagogue and the Buddhist temple, between the Muslim Mosque and the Shinto sanctuary, between the Christian Church and the Tao Hall of Worship. Yet a careful reading of the book seems to me to confirm the theory with which I started. Man facing the problems of life feels as a very deep need the desire to sink himself in something greater than his petty individuality. He knows in his bones that there is in the universe some power greater and better than the human, and if in different periods and at different places he works out his relationship to this power in different ways, that is only what is to be expected.

Toleration is the great need of our divided world. Such books as this of Dr. Parrinder's can play a considerable part in aiding in the development of toleration. To Unitarians who (rightly enough, I should say) regard themselves as in some senses a bridge between differing religious points of view it will come as a really worthwhile addition to the literature of comparative religion. It should find a place on the shelves of all who want to appreciate how others look at the puzzles and the contradictions of life.

A "NEW" IMMORTALITY

"CONTRIBUTOR" REPLIES TO CRITICISMS

I HOLD, with F. L. Hosmer (Hymn 119 H.W.), that

Life, death and immortality
Are in my thought of God.

My critics do not seem to share this faith, they want their immortality too easy, even one that is not "in" but "independent of their thought of God". Mr. Crabtree, for instance, considers himself entitled to feel certain about spirit-survival, but agnostic about God. But a rational faith does put certain obligations on us. The type of immortality you believe in implies the holding of certain theological and philosophical beliefs and stands or falls with them. If a critic considers himself entitled to assert his immortality-belief, and feels no obligation to face the music for his implied other beliefs, he is thereby putting himself beyond the range of further discussion of his original belief.

The type of immortality I expounded in my article *A "New" Immortality* (May 13th) grows logically out of the conception of God I expounded in my article *Unitarian Fringes* (May 20th) and they stand or fall together.

Spiritualist "Claims"

It is far too easy for Mr. Robbins to say "the evidence for

psychic phenomena is sometimes well attested", since every "well-attested" case raises problems of two sorts, first "what actually happened?" as distinct from "What appeared to happen?" (i.e., "What were the events apart from the phenomena?") and, secondly, when agreement is achieved on that question, "How are these events to be interpreted?" and interpretation, of course, varies with one's philosophy. In fact the use of the word "psychic" is already letting in an interpretation.

I still insist that "the notion of a disembodied consciousness is inherently self-contradictory", even though Mr. Crabtree thinks it begs the question by assuming that consciousness is merely a "function of a material organisation". It does not beg the question it lands firmly in Mr. Crabtree's lap the responsibility for so defining the words body and consciousness that the adjective disembodied can qualify the noun consciousness without emptying it of the meaning he first gave it. Any assertions about post-mortem existence can have no meaning until this linguistic puzzle is solved. It is of no avail for Mr. Crabtree to assert that "on the contrary, mind is the organising principle of the body and can function when withdrawn from the body". If mind is something other than consciousness, then there can be nothing personal that survives.

The Religious Imagination

I *am* trying to take seriously "the picture of God's mind trying to persuade his body to behave morally", for I believe that that which drew the apparently dead matter of our planet on to fulfil itself in the pattern of the earliest living cell is one and the same with that which draws us on to fulfil ourselves by the pursuit of our highest ideals. This conception does go beyond the purview of any scientist *qua* scientist working in his own particular field, but the creation of such pictures is the proper function of the religious imagination.

Why is Mr. Short so keen to agree with Bertrand Russell that there is no Unity about the Universe? Is our Litany therefore at fault for speaking of "the order and constancy of nature" or "the order which reigns over all"? Is not every scientist bound to work on the assumption that the following law pervades the whole universe:—

> wherever and whenever the same conditions are repeated, and whatever these conditions may be, the same results are also repeated, and under other conditions other results arise

and does not the pervasiveness of such a law indicate a cosmic unity?

If Mr. Short finds these arguments for the Unity and Personality of God invalid and inadequate, perhaps he will tell us more on some other occasion of the "valid theology" that *he* holds up his sleeve, i.e., in what terms *he* is able to speak of the Unity and Personality of God. I should have thought the conception I was expounding was the necessary theological undergirding to his own admirable article on "What Kind of Immortality?" in the *Inquirer* of September 24th, 1960.

MUSIC IN THE CHURCH

By Laurence J. Ling

3. *HYMNS*

IN our churches the choice of hymns is usually in the hands of the minister. He selects four or five with an eye to the sentiment expressed by the author which suits his address. I often wonder whether ministers give enough attention to the selection of hymns not only according to the words but also of the metre. I have had given to me five hymns each one of verses of eight lines each all of which could go to the same tune! It becomes a little wearisome to say the least. Some ministers tend to keep very closely to the same hymns—I know of one church where, apart from special occasions, the minister kept his choice Sunday by Sunday to not more than 40 hymns out of a hymn book containing some 700 hymns! There are over 600 hymns in "Hymns of Worship" and yet many are never used. Perhaps our ministers could see whether or not more could be used.

The organist's job is, or should be, to select the tunes. Here we come to the first great difficulty. What tune should be used? There are, of course, many hymns which through the years have become wedded to certain tunes, but we must find room for and use the fine modern tunes which are available in many collections today. To give two illustrations. "Dear Lord and Father of Mankind" is known and loved to Maker's "Rest", but any organist worthy of the name will shrink from the sentimentality of the music. Parry produced "Repton", a fine striking tune though somewhat wide in compass and not every one likes the repetition of the last line. Martin Shaw has produced "Sawyers" which, although not well known, is nevertheless most suited to the words and easy to pick up. "Fight the good fight" is still sung to "Pentecost", a tune which I find it difficult to speak about with control. An alternative has been "Duke Street", but this has been set to other hymns. Henry Lee has produced a fine tune "Rushford" for these words and organists should try to obtain this.

Some hymns, which are really poetry, are almost impossible to sing properly. As an example, try singing the first verse of "My God I thank Thee, who has made" and not sing "no-BULL and right" for the last line. There is a better tune by Spencer-Palmer, "Brynland", but this still makes it difficult. I could quote many other examples of the same thing but these will have to suffice.

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Having selected the hymns and the tunes the organist must read through each hymn carefully. It is just not good enough to play a hymn enough times as there are verses and leave it at that. Each hymn has a climax and the organist should build up to that point. He must, in every respect, lead his congregation and know exactly what each verse, each line is saying. Even although the organist may have played that particular hymn scores of times before, he has never played it for that day, with that congregation in that mood and if the hymn is truly an offering of worship to God it can give something extra each time it is sung. This is what we should all strive to obtain.

I wish it was possible for every church to have a properly constituted order of worship so as to dispense with interruptions as the calling out of the number of the hymn and even worse, the reading of the first verse. In the days of illiteracy this was necessary, but now, with an educated congregation, they are quite capable of reading the verses. I tried the experiment at one church, with the co-operation of a modern-looking minister of leading into the first hymn without any announcement and building up to lead into the other hymns throughout the service. Naturally at first it was rather ragged and there were a few comments, but after a week or so the entire service went smoothly, without interruptions and few of the congregation wanted to return to the old system. I hope that more churches will adopt this system for I am convinced that they would find it helpful to worship.

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Should we sing Amens to every hymn or not at all. There seems no hard and fast rule. Our Anglican friends from Ancient and Modern have Amen to every hymn so there is no difficulty there. I have always compromised in having it at the end of a hymn which is obviously a prayer or where it is an integral part of the tune.

I understand that the denomination is preparing a new hymn book. This is to be welcomed for room must be found for new hymns. I would like to plead that at the same time as the words are prepared a tune book should be produced which would at least standardise the tune from church to church and get over the difficulty of the organist having to have several tune books at the organ to cover the hymns. I know expense is a consideration, but I see little gain by publishing, as at present, two separate volumes, one with words and one with tunes alone. Surely they could be combined. It needs careful thought, of course, but a small committee of organists working in co-operation with the churches and headquarters could fill a much-needed gap in the denomination's needs.

Next time I hope to write about Chants.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Founding the Khasi Hills Movement

Sir: In the Rev. Magnus Ratter's address at the G.A. meeting, as reported in the *Inquirer* of April 29th, there is one mistake which I feel should be corrected. He stated that the Khasi Hills Unitarian movement was the outcome of Hajom Kissor Singh's finding a Unitarian leaflet in Calcutta. It would seem that Mr. Ratter was confusing the Khasi Hills movement with the Madras Unitarian Christian Church, which was founded, round about 1800, by an Indian Christian seaman named William Roberts who, on leave from his ship in London, chanced to pick up in a street there a Unitarian leaflet, which took him to Essex Hall for further information and thence to the starting of a church in Madras on his return to India.

The Khasi Hills movement started differently, being the outcome of a conversation between H. K. Singh and a Bengali Brahmo in Shillong, who put him in touch with the Rev. C. H. Dall, an American Unitarian minister in Calcutta who sent him Channing's sermons. A reference to Mr. Ratter's own book "To Nangroi", page 64, will confirm this origin, as also does a letter from H. K. Singh to Dr. J. T. Sunderland, dated December 28th, 1887, published in 1888 in an American publication called the *Unitarian*.

The confusion between the two causes is natural enough, but unfortunately, the fact that it is a confusion would seem to invalidate the point that Mr. Ratter was making. For of the two movements in India, the one that was started by the leaflet method has never, in all its hundred and sixty years, been virile enough to put forth a single branch, while the fifteen churches in the K. and J. Hills are branches, some of them very virile indeed, of a movement whose origin was due to the considerably different method of establishing friendly relations with people of a wholly different religious and cultural background, as H. K. Singh did when he made friends with that unnamed Bengali Brahmo.

Khurang, K. and J. Hills, Assam. Yours, etc., Margaret Barr.

Affirmations, etc.

Sir: In his recent sermon broadcast from Birmingham, Dr. Billy Graham supported the ideal contained in the slogan "Ban the Bomb", but differed from the methods of the marchers with their placards, declaring instead the real need was for every one to cast out "sin" in themselves.

The structure of the theology used by Dr. Billy Graham sounded unrealistic to me as a Unitarian, but this was a minor matter compared with the sincerity of exposition and the conclusions arrived at in his sermon, with which I am sure most Unitarians would whole heartedly agree. Only Unitarians would use language and words more meaningful to them.

Similarly, I think the continued diatribe on Unitarian Affirmations is of no great value. I agree with Mr. Blake that the Affirmations are excellent for the purpose envisaged which happens to include my own "human need". Therefore I feel from my own experience the Affirmations may prove of immense value to other lay folk.

On the other hand, two of our younger ministers prefer other language to be used in portraying how the Unitarian faith meets the needs of humanity today. Well let them get on with it! but without appearing to decry the honest realistic efforts of other Unitarians working with equal sincerity! After all religion is not a subject necessarily requiring verbosity to justify itself, as it is of the essence of life itself.

Grange-over-Sands. Yours, Norman Fieldhouse.

Forgotten Prisoners

Sir: May I draw the attention of your readers to a World Campaign on behalf of Forgotten Prisoners? This is called "Appeal for Amnesty, 1961", and the authors of it are a group of London lawyers, writers and publishers. The *Observer* of Sunday, May 28th, carried a full-page article on the subject, with portraits of some of the political prisoners held without trial in different parts of the world.

On both sides of the Iron Curtain thousands of men and women are being held in this way because their political and religious views differ from those of their Governments. Examples given are: Archbishop Beran of Prague, imprisoned by the Czechs, Rev. Ashton Jones, friend of negroes, beaten up and imprisoned in Louisiana and Texas, the poet and doctor, Neto, who was beaten and imprisoned for trying to improve the health services of his fellow Africans in Angola.

Publicity for this campaign and also funds are urgently needed. In October a Penguin Special called "Persecution, 1961", will be published. Offers of help should be sent to Appeal for Amnesty, 1961, 1 Mitre Court Buildings, Temple, London, E.C.4.

Windermere. Yours, Lilian Beard.

H. G. Wells Society

Sir: An H. G. Wells Society has recently been founded, composed of persons interested in the life and work of this distinguished author, who are anxious to encourage a wider understanding of his writings and ideas. The Society publishes a bi-monthly journal, "The Wellsian", has local branches in London and Manchester, and intends to carry out an ambitious programme of study, research and dissemination of the works of one who made such an outstanding contribution to modern thought. I would be most grateful if any of your readers who may be interested in the Society would kindly contact the undersigned, from whom further details can be obtained.

39 Rugby Road, West Bridgford, Nottingham. Yours, J. R. Hammond.

News Review

Unitarian Broadcast

On Sunday, July 30th, from 7.45-8.25 p.m., a religious service will be broadcast from the Unitarian Church, Pontypridd, in the Welsh Home Service. The service will be conducted by the minister, the Rev. Alan R. Taylor.

Southern Unitarian Association

The Annual Meeting of the above Association was held at the Southampton Unitarian Church on Wednesday, June 14th, under the Chairmanship of the President, the Rev. Herbert Crabtree. There was a very good attendance, and the meeting was regarded by all present as reaching a high standard of pleasure and interest. The Annual Report was presented by the Hon. Secretary, the Rev. J. W. Dumble, and in it sympathetic reference was made to two great losses which the Association had sustained, the Rev. W. J. Carter, M.A., and the Hon. Treasurer, Mr. J. H. Andrew. Both these friends have been sadly missed. An encouraging report by Mr. D. Stirman of the response that had been made to the appeal to the denomination for funds towards the repair of the Newport Church was appreciatively received, and it was felt that a serious crisis had been averted. After the re-election of officers, the meeting was addressed by the President of the General Assembly, the Rev. J. Harry Smith, who spoke of the implied responsibilities which attached to our claims of freedom. He reminded us that a church was just as strong as its members chose to make it, and that only loyal service could sustain that strength. After a brief discussion the thanks of the meeting were expressed by the Rev. S. P. Whitehouse, and an excellent tea, provided by the ladies of the Southampton Church, was then enjoyed.

An All-Faiths' Service

Dundee.—The largest congregation for many years attended the Dundee Church on Sunday evening, 11th June. The occasion was an All-Faiths' Service, this being the first Service of its kind to be held in the city of Dundee, and may be, the first in Scotland. Nearly a hundred visitors, including African, Indian and Asian residents or students joined the members of the church in a most impressive Service which had been widely advertised as an "Act of Inter-religious Friendship". A visiting Congregational minister, who is sympathetic to the Unitarian outlook, was deeply moved and described the Service as "unparalleled in his long experience as a minister".

The Service was conducted by Rev. G. D. Foote, together with representatives of Hinduism, Islam, Buddhism, Jainism, Judaism and the Society of Friends.

After the Service many of the congregation adjourned to the Church Hall for friendly converse over a cup of tea.

The venture proved eminently worthwhile and the desire has been expressed that an All-Faiths' Service should become an annual event.

"London Brahmo Samaj"

The London Brahmo Samaj, formerly Brahmo Friends Association, held its Annual General Meeting on Saturday, 10th June, 1961, at 103 Gower Street, London, W.C.2.

Although as far as membership is concerned it is at the moment a small organisation, its influence outside Brahmo circles is quite considerable. It has held a large number of meetings this year, including three major functions which were distinguished by the presence of such speakers as Rev. R. W. Sorensen, M.P., Lord Pethick-Lawrence, Lord Sinha and Mr. T. N. Kaul, Deputy High Commissioner of India.

Continued on page 40

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 2, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CORAM DAVIES
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, No Services
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN, Old Meeting House, 11, Rev. T. L. JONES
BILLINGSHURST, Free Church, High Street, 11, Supply
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (July 9), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. KENNETH TWINN
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Supply
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHIRVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30 Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Rev. B. L. GOLLAND
BRADFORD, Town Hall Square, 10.45 and 6.30, Dr. J. J. KIPLING
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKLSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. G. KERESZI
DENTON, Wilton Street Chapel, 11 and 6.30
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Dr. JEREMY GORING
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FISHLOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Student
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Mr. W. WANN
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KLUGEL
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Dr. JUNE BELL
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6, Rev. G. MABEL BEAMES
GUILDFORD, Ward Street Church, 11, Rev. E. D. DAVIES
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30, Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 3, Mr. C. H. SYKES
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 9.45 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. BRIAN GOLLAND, 6.30, Rev. L. CHANDLER
LEICESTER, Narborough Road, 11, Junior Church, 3.15, Rev. E. A. DAVIES
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. F. KENWORTHY
LEWES, Westgate Chapel, 11, Rev. BASIL VINEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MUSGRAVE
LIVERPOOL, Gateacre Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BASIL SHORT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. GRAHAM SHORT, 6.30, Mr. J. ROBSON
LONDON, Forest Gate, Upton Lane, 11, Rev. Dr. A. BELDEN
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAGNUS RATTER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GRENNAN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30 Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. WILFRED REEVE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. JONES
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TAYLOR
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. BARKER
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month) Rev. E. D. DAVIES
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. F. WANT
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WAREING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. KENNETH WRIGHT
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (July 9), 10.45 and 6.30, Rev. SYDNEY H KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place 11 and 6.30 Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STIRMAN
NORTHAMPTON, Kettering Road, 11, Mrs. A. W. KERSEY
NORWICH, Octagon Chapel, Colegate, 11, Rev. H. N. BACON
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Supply
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, Holiday Sunday
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30 Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. I. HALL
RINGWOOD, Hants, The Meeting House, 11,
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 7.0, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. T. H. JONES, 6.30, Mr. C. J. ROBLING
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. Walter Cook
SOUTHEND-ON-SEA, Darnley Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. J. HEALE
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KIMBALL
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Supply
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. LEONARD SMITH
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. E. E. STRACHAN
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 3, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Mr. J. WALKER
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2.: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132 Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply, Manse Telephone LX.5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. LEONARD MASON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, 7 Mr. M. J. WILSON
WELLINGTON, Service suspended—Enquiries—Mrs. WARREN, Tel. 40-[illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

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Engagement

Harrison – Cunliffe.—The engagement is announced between Arthur, the youngest son of Mrs. Nancy and the late Mr. H. E. Harrison of Ainsdale, and Vera, the only daughter of Mr. Albert and the late Mrs. M. E. Cunliffe, of Padiham.

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

(continued from page 38)

The London Brahmo Samaj is also very happy to have re-forged links with the Unitarian Church, from which it has received invaluable friendship and co-operation. There has already been a joint service between members of the Unitarian Church and those of the Brahmo Samaj to celebrate Rabindranath Tagore's 100th birthday at Lewisham Unitarian Church, where the minister is Rev. Dr. Jeremy Goring, who has given a great deal of kind help to the Samaj. It is hoped that many such joint services will be held throughout the country.

At the meeting the Lord Sinha of Raipur was re-elected President, and Lord Pethick-Lawrence and Rev. Reginald W. Sorensen Vice-Presidents. Chairman: Dr. P. C. Bose; Vice-Chairman: Mrs. Sudhama, sen.; Secretary: Mr. Amit Chanda; Assistant Secretary: Mr. A. K. Dutt; Treasurer: Mr. Susanta K. Das.

Will any interested in the work of the London Brahmo Samaj, who might also want to attend their functions please contact the Secretary, Mr. Amit Chanda, 1 Derwent Grove, London, S.E.22, phone NEW 2434. All Unitarians are extremely welcome at their gatherings.

U.Y.P.L. Barbeque

A U.Y.P.L. Regional Rally organised by Dukinfield U.Y.P.L. for Saturday, 17th June, took the novel form of a Barbeque held in the Parsonage Grounds. A good attendance spent a most enjoyable evening in dancing and community singing, not to mention the succulent "hot dogs" and soup served by the young people. The result was a great success, both socially and financially.

Organist Thirty-Eight Years

The Annual Meeting of Macclesfield Chapel on the 14th June included a presentation made by the Chairman, Mr. T. M. Abraham, J.P., to Mrs. Anderson, the organist. Mrs. Anderson has been organist of the Chapel for thirty-eight years, and although of a considerable age she still officiates twice every Sunday. The presentation, which was subscribed by members and friends of the Chapel consisted of an electric fire and a sum of money.

ADVERTISEMENT RATES
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THE LONDON DISTRICT AND SOUTH EASTERN PROVINCIAL ASSEMBLY
OF
UNITARIAN AND FREE CHRISTIAN CHURCHES
(INC.)
SUMMER MEETING
Saturday, 8th July, 1961
at ADRIAN STREET CHURCH, DOVER

3.0 p.m. SERVICE, conducted by the Rev. E. D. Davies.
3.45 p.m. TEA.
4.45 p.m. PUBLIC MEETING.
Chair: The President, Mrs. Amy Long.
Speaker: Mr. G. A. Lyward of the Finchden Manor Community, Tenterden.
Subject: Work among maladjusted young people.

Kilburn Summer Fair

Kilburn Summer Fair was opened on Saturday, June 10, by Mrs. Graham Short in a gracious and friendly speech. The excellent attendance included members of many London churches—Essex Church, Hampstead, Blackfriars, Wandsworth, Richmond, Islington and others, as well as the District Minister and his wife. The result amounted to £118.

The Women's League, who organised the sale, are more than pleased. They are delighted and grateful.

One person remarked, "I always come to the Kilburn Summer Fair because I can get such good value for the money I am able to spend".

A Brave Book

A mother, suddenly left a widow, with a family of seven to bring up—the seventh child yet to be born when the husband dies—a deserted house in the countryside, miles away from anywhere, that no one else will live in; the family taken there; and the mother entirely with her own resources and helped by marvellous young children bringing up her family, this the true story of "The House on the Hill" by Frances Wilding (Phoenix, 15/-).

It reads like a minor Swiss Family Robinson, but all the incidents of courage and gaiety are lived through in fact. Mrs. Wilding must be a remarkable person, and her book bubbles over with a quality that can only be described as life. It is charmingly illustrated by photographs. Highly recommended. I.E.K.

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